

# ARTICLE

## TO BE ENOVED

By the Minister, Churchwardens and

Synod of the Church of England

within the Diocese of London

(13)

In the Year of our Lord 1549

and in the Year of the Reformation to be made by the

Church of England in the

Diocese of London

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Printed at London, 1549

The Oath taken by the  
Deacons and Stewards.

**T**hou shalt assure, that you, and euery of you, shall diligently informe your selues of these Articles given you in charge, and that all fauour, hatred, hope, feare, or any other corrupt affection set aside, you shall present alwayes each person now, or here of your Parish, which haue committed any offence compiled in any of these Articles, or which are vehemently suspected, or charged of any such offence, wherein you shall deale according to an vpright conscience, neither presenting, or paying to present any person contrary to this. So haue you God, and his truthfull promise in Christ.



Concerning

## Concerning the Church.



Whether haue you in your Church or Chappell all things requisite for the Common Prayer, and due administration of the Sacraments, and namely, a faire Bible, the booke of Common Prayer, lately ordained onely to be vsed, the booke of Homilies lately by authority printed, a Font of Stone set vp in the ancient vsuall place, a decent Communion Table standing vpon a frame, with a Carpet of like, or some other seemely stuffe, to be alwaies laid there in the time of Divine service, and a faire linnen cloth to lay thereon at the time of Communion, a faire Communion cup with a cover of Silver, a Flagon or Scoope of Silver or Pewter to containe the wine vpon the Communion Table, a decent Pulpit, with a Cloth and Cushion for the same, a conuenient seat to read Service in, a comely large Surplice, a strong chest for Almes for the poore, with three lockes and keyes, and another chest for keeping the ornaments of the Church and Registring booke.

2 Whether is the Communion Table placed in such sort within the Chancel or Church, as that the greatest number of Parishioners may most conueniently receiue? And whether in time of diuine service, or at any other time it be vnreuerently vsed, as by sitting, leaning, shewing hats, or lying thereon, and whether the Parishioners make any assembly thereat which is not agreeable to the holy end for which it was ordained, or is it abused to any other prophane vse?

3 Whether are the ten Commandments set vpon the East end of your Church or Chappell, where the people may best read them; whether are the seats of your Church or Chappell well maintained, and the walls faire beautified and adorned with sentences of the Scripture written thereon?

4 Whether haue you a Register booke in Parchment of all Christenings, Weddings, and Burials, and whether is the same kept according to the Canons, and a Transcript thereof brought partly into the Office of principall Registry of the Lord Archbishop of Canterbury, and whether doth your Minister vpon every Sunday read the names of such as haue bene christened, married, or buried the weeke before,

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And haue you a Table of degrees wherein marriage is prohibited?

5 Whether your Church, Chappell, Chancell, or Church-yard be kept in good reparations, as wel within as without, whether any prophanation be, or haue bene bled in them, by fighting, brawling, gaming, and playing by men or wyes, or by any other meanes, or whether any man hath incroached vpon them? And whether your Parsonage or Vicarage house, and all housing therunto belonging, be likewise maintained in sufficient reparations, and employed to their right uses and ends?

6 Whether haue you a Terrier of all the Glebelands, Meadowes, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and portions of Wythes lying within or without your Parish, which belong to your Parsonage or Vicarage, and in whose hands it doth remaine: If not, you shall (together with your Minister) make diligent enquiry of all the premises, and exhibite with your next presentment a true note of them in Parchment, subscribed with your hands, specifying how they are buttalled or bounded, and in whose occupation at this present they are:

### Concerning the Minister.

7 **V**Whether diuine Service be said in your Church by your Minister distinctly and reuerently vpon Sundayes, and such Holidayes as are appointed to be obserued by the booke of Common Prayer, and their Cene, and vpon Wednesdayes and Fridayes, at what all and convenient times: whether doth he not often omit the Letany, and other parts of diuine Service; and whether doth he in ministering the Sacraments, solemnizing of Matrimony, visitation of the sicke, burying the dead, churching of Women, or any other Rites and Offices of the Church, vse the formes of prayers prescribed in the same booke, without any omission or addition: And whether doth he wear a Surplice according to the Canon?

8 Whether doth your Minister solemnly giue warning to his Parishioners for the holy Communion, and so; all Holidayes, and fasting-dayer: And whether doth he minister the Communion so often, and such convenient times, that every Parishioner may receiue so; ice enery yere: And doth the Minister receiue the same every time that he administress it to others, and vse the words of institution at every time the Bread and Wine is renewed; and whether doth hee admit the holy Communion any notorious offenders, schismaticke, or strangers of other Parishes, or relect any who are not by presentment or publike scandall infamous for some notorious crime?

9 Whether doth your Minister visit the sicke, when he is therunto desired,

desired, to comfort and instruct them, and whether doth he offer to consuetude with Recusants in your Parish, in case there be any?

10 Whether doth your Minister admit any Father to be Godfather to his owne childe, or any to bee Godfathers and Godmothers which have not received the holy communion, or doth not vse the signe of the crosse in baptisme, or doth baptize in any Balon, or other vessel, and not in the vsuall Font, or doth baptise any children that were not borne in the Parish, or doth refuse to baptise, or doth deferre the same longer then he should, and whether by his default any childe hath dyed without baptisme in your Parish?

11 Whether doth your Minister marry any in any exempt place, or without Banes published thre senerall Sundayes, or Holidayes, or without a sufficient Dispensation or License, or without License in times prohibited, albeit the Banes were thrice published, or not betwene the houres of eight and twelue in the forenone, or if the parties be vnder the age of one and twenty yeares, befoze their parents haue signified their consent to him?

12 Whether doth your Minister refuse to bury any which ought to be interred in Christian buriall, or doth deferre the same longer then he should, or bury any in Christian buriall which by the Constitutions of the Church of England ought not so to be interred?

13 Whether doth he Preach, minister the Communion, baptise children, or church women (vntlesse in case of necessity) or in any case without a faculty solemnize Matrimony in priuate house, or doth hee keepe or suffer any Fests, or Prophesies, Exercises, Crocismes, without lawfull authority, or doth hold or suffer any priuate Conuenticles?

14 Whether doth he frequent Tavernes, Alehouses, or any place suspected for incontinency, or doth Table or lodge in any such house, or is he an vsuall gamester at Dice, Cards, Tables, or any other vnlawfull game, a swearer or drunkard, or one that doth not apply himselfe to his study, or doth not vse decency in his Apparell, or doth vse bodily labour not fit for his calling, or is otherwise offensive or scandalous to his function and ministry?

15 Whether is he continually resident vpon his Benefice, and how long hath he bene absent from the same (in case he be licensed to be absent) whether doth he cause his Cure to be sufficiently supplied, and whether (if he be allowed a Preacher) doth hee preach one Sermon every Sunday in your Parish, or in some other nere adjoining? Or (if not so allowed) doth procure monthly Sermons, and read Homilies,

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and whether (not being so allowed) doth he expound any Scripture, or suffer any man to preach in your Church, whom ye have not knowne to have bene sufficiently licensed, and who hath not first subscribed his name, together with the day when he did preach, and who was not soberly and decently apparelled:

16 Whether doth your Minister read divine Service and administer the Sacraments twice every yere at the least in his owne person, and whether doth he use the same of prayer before his Sermons for the Kings most excellent Maiessty, exhorting the people to obedience to his Maiessty, and other Magistrates in authority vnder him:

17 Whether doth your Minister on Sundajes and Holidayes Catechise the youth and ignorant persons in your parish? And whether doth he admit any woman to be churched who were begotten with childe in Adultery, or fornication, without license from the Ordinary, and whether doth he in the Rogation-dayes use the perambulation of the circuit of the parish:

18 Whether doth he every six moneths denounce in his parish Church all such of his parish as doe perseuere in the sentence of Excommunication, not seeking to be absolved, and whether hath he admitted any such excommunicate person to the Communion, or to the Church without Certificate of his absolution, and whether doth he, in any of your parish, familiarly frequent the company of any such excommunicate person?

19 Whether is your Curate licensed to serue, if he be so, then by whom?

### Schoolmasters.

20 **D**oeth any of your parish take vpon him to teach Schole with-  
out license of the Ordinary, and is he conformable to the Religion now established, is he of any base trade or occupation, or otherwise reprobable in life, and doth he bring his Schollers to the Church to heare diuine Service, and Sermons, and doth he instruct his Schollers in the grounds of Religion now established in this Church of England, & is he careful & diligent to benefitt his schollers in learninge Parish-Clarkes and Sextons.

21 **H**ave you a fit parish Clarke, aged twenty yeres at least, of honest conversation, able to read and write, whether are his Sextons wages payd without fraud, according to the ancient custome of your parish, if not, then by whom are they so defrauded or denied, by whom are they chosen, and whether the said Clarke be approued by the Ordinary, and hath he taken an oath as in such cases is fit and required  
and



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and is he diligent in his office, and serviceable to the Minister, and doth he take upon him to meddle with any thing about his office, as churching of women, burying the dead, and such like?

22 **W**oold youe Clarke or Sexton keepe the Church cleane, the doores locked, is any thing lost or spoiled in the Church through his default, doth he suffer any vnseasonable ringing, or any prophane exercise in your Church, or doth he (when any is passing out of this life) neglect to tole a Bell hauing notice thereof?

Midwiues, Physicians, and Chirurgions.

23 **H**ow many Midwiues haue you in your parish which exercise that office, how long haue they so done, and by what authority? Also, how many in your parish doe practice as Physicians or Chirurgions, how long haue they so done, and of what skill are they reputed in their profession?

Touching Churchwardens, and Sidemen.

24 **V**whether haue the Churchwardens and Sidemen from time to time done their diligences in not suffering any idle person to abide either in the Church-yard or Church-porch in seruice or Sermon time, and whether haue and doe they diligently let the Parishioners duly resort to the Church euery Sunday and Holiday, and there to remaine during diuine seruice and Sermon, and whether haue they suffered any Playes, Feasts, drinkinges, or any prophane blages to be kept in the Church, Chappell, or Church-yard, or haue not diligently searched euery Sunday or Holiday, whether any person or persons be tipling or drinking in any Inne or Victualling house in your parish, during the time of diuine seruice or Sermon?

25 **W**hether, and how often haue they admitted any to preach wistly in your Church or Chappell, which was not sufficiently licensed, whether they together with the Minister haue not taken diligent heed and care that euery Parishioner being of the age of sixteen yeres and upwards, haue receiued thrice euery yere, and also that no stranger haue vsually come from their owne parish Church to theirs?

26 **W**hether haue there bene provided against euery Communion a sufficient quantity of fine white bread, and of good and wholesome wine so the Communicants that shall receiue, and whether that wine be brought in a cleane and swet standing pot of pewter, or other finer mettall?

27 **W**hether haue the late Churchwardens giuen up a full account for their time befoze the Minister and Parishioners, and deliuered to their Successours the money, and other things belonging vnto the Church

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Church which was in their hands, and are the almes of the Church faithfully distributed to the use of the poore?

Touching Apparators.

28 **W**hat number of Apparators resort among you, and in what manner is the Country overburshened by them, & whether have they caused or summoned any to appeare in Court, and of their owne authority discharged them againe, or whether have they threatened to persecute any of your Parish, if they would not give them some rewards, and what bybes in that behalfe have they taken?

Articles concerning the Parishioners, and other of the Laity.

**W**hether is there any within your parish that hath or doth impugn the Kings Maiesties Supremacy, and Authority in causes Ecclesiasticall, or doth any way, or in any part impeach the same, being referred to the Crowne by the Lawes of the Realme established in that behalfe?

2 **W**hether is there any in your parish that denieth the Church of England by law established vnder the Kings most excellent Maiessty, to be a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles?

3 **W**hether is there any in your parish, that doth impugn any of the Articles of Religion, agreed vpon in Anno 1562. and established in the Church of England?

4 **W**hether is there any in your parish that doe impugn and speake against the Rites and Ceremonies established in the Church of England, or the lawfull use of the same: you shall present their names.

5 **W**hether is there any in your parish that doe impugn the government of the Church of England vnder the Kings most excellent Maiessty, by Arch-bishops, Bishops, Deanes, Arch-deacons, and the rest that beare Office in the same, affirming that the same is Antichristian or repugnant to the Word of God?

6 **W**hether is there any in your parish that impugn the forme of consecration & ordaining of Arch-bishops, Bishops, Priests, or Deacons, affirming, that the same is repugnant to the Word of God: or that they, who are so ordered in the same forme, are not lawfully made?

7 **W**hether is there any in your parish that doth hold or frequent any Conuenticles, or private meetings, and there doe conferre or agree vpon any private Orders, others then such as are by the Canons set forth by publike authority, to be by them, or any others in Church government obserued?

8 **W**hether any persons haue lurked or stiepled in Tanernes or Alehouses



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houses on Sundayes, or other Holidayes, or bled his, as their Mannall craft, trade, or mystry, or any bodily labour, or kept their shops open upon the said dayes, or any of them, especially in the time of Divine Service?

9 Whether are there any in your parish, that doe or haue prophaned (since his Maesties generall pardon) the Lords day, called Sunday, or any other Holiday, contrary to the Orders of the Church of England, prescribed in that behalfe?

10 Whether hath any person in your parish quarrelled, stricken, or bled any violence unto, or with your Minister, or any other, in the Church or Church-yard, or bled himselfe disorderly in the Church by filthy and prophane talke, or any other rude and immodest behauiour?

11 Whether is that due reverence and humble submission bled with in your Church or Chappell in the time of Divine Service, as by the 18. Constitution is prescribed? And whether each one in the Church or Chappell, doe apply and order himselfe there in the time of Divine Service, as by the latter part of the same constitution is most commendably enioyned?

12 Whether the Churchwardens and Quakers doe every Sunday and Holiday diligently search who absenteth himselfe, or her selfe from Church, or whether doe they suffer any to abide in the Church-porch, or Church-yard in the time of common Prayer or Sermon?

13 Whether the Churchwardens doe provide against every Communion, with the aduice of the Minister, a sufficient quantity of fine white Bread, and of good and wholesome Wine, for the number of the Communicants that shall receiue, and that to bee brought in a cleane and sweet standing pot of Pewter, or other cleane mettall?

14 Whether haue any in your Parish bene Godfathers or Godmothers to their owne children; or whether your Minister, or any Godfathers or Godmothers haue bled, or doe ble any other sort, answer, or speech in Baptisme, then is in the Booke of Common Prayer appointed; or whether any which haue not communicated, be admitted to be Godfathers or Godmothers, contrary to the 29. Canon?

15 Whether is there any in your Parish, that doe refuse to haue their children baptised, or themselves to receiue the Communion at the hands of your Minister, because he is no Preacher? You shall present their names: and if your Minister, sithence the publishing of the said Booke of Canons, haue receiued any such persons (being not of his owne Cure) to the Communion, or baptised any of their children, you shall likewise present him.

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16 Whether doe all Fathers, Mothers, Masters and Mistresses cause their children, seruants, and apprentices, to come to the Church, churche upon the Sundayes and Holidayes, before Evening Prayer, to heare, and to be instructed and taught therein? and those that doe not their duty herein, you shall present their names?

17 Whether haue you, or your predecessors Churchwardens there suffered any such as without licence, any Games, Feasts, Banquets, Church Ale, Drinkings, or any other prophane vsages, to be kept in your Church, Chappell, or Church-yard, as Wels to be rung superstitiously upon Holidayes at Euen, abrogated by the Booke of Common Prayer contrary to the 68. Canon?

18 How many Inhabitants within your Parish, men or women, above the age of fifteen yeres, doe refuse to frequent diuine Service, established by publike authority of this Realme, or to receiue the holy Communion, or are negligent therein: what be their names, and what degree, or state or trade of life are they: you are to present them all of each sort?

19 Whether doe any of the Inhabitants within your Parish entertaine within their house any sojourners, lodgers, or any common resorters of Cnells, who refuse to frequent diuine Service, or refuse the holy Communion, as aforesaid, what be their names, and of what quality or condition are they?

20 Whether any of the said Popish Recusants be of malignant behaviour, not without publike offence, or doe boldly busse themselves in seducing, or withstanding others either abroad, or in their owne families, by instructing their children in Popish Religion, or by refusing to entertaine any, especially in place of greater service or trust, but such as conuerse with them in opinion of Religion, and what be their names that doe so?

21 How long the Popish Recusants haue obstinately abstained either from diuine Service, or from Communion as is aforesaid, whether of any long time, or onely since his Maiesties Reigne, and how long?

22 What persons aforesaid liue within your Parish, either for the offence aforesaid, or for any other contumacy or crime, has beene excommunicated: what be their names, and for what cause, and how long haue they so bene excommunicated?

23 Whether were you the Churchwardens and Quakers chosen by the consent of the Minister and Parishioners in Easter weeke, according vnto the 89. and 90. Canons? And whether haue the Churchwardens

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wardens before you given by a sufficient for their time, and delivered to you the said Surveyors, to be sold or otherwise disposed of, other things of right belonging to the Church, which was in their hands, according to the 89. Canon.

24 Whether doe all persons above the age of sixteen yeres, usually resort to heare Divine Service upon Sundayes and Holidayes appointed? And whether hath each one of your Parishioners (being above the age of sixteen yeres, as aforesaid) received the holy Communion since this last yere, chiefly once at Easter, in your parish Church kneeling? If no, then you shall present their names which have not so done.

25 Whether have you a fit parish-clerke, aged 20. yeres at the least, of honest conversation, and sufficient for reading and writing: and whether are his and the wrights wages paid without fraud, according to the most ancient custome of your parish: If not, then by whom is he so defrauded and denied: And whether he be chosen by the Parson or Vicar: or by whom, according to the 91. Canon?

26 Whether doth your Clarke or Sermon hope the Church cleane, the dores locked: is any thing lost or spoiled through his default, or doth he (when any is passing out of the Church) neglect to take the Deliv'ring notice thereof?

27 Whether have any in your parish bene married within the prohibited degrees forbidden by Law, and expressed in a certaine Table published by authority, in An. 1563. If yea, then you shall present their names: And whether have you the said Table publicly set up in your Church, and fastened to some convenient place?

28 Whether doth any, heretofore divorced, or married, and not divorced, keep company at bed and board, as man and wife, with any other man or woman, then with the person that he or she was married unto, and what be their names? If the parties now so living together say, that they be married, when and where were they married: and how long have they so continued together?

29 Whether have you in your parish, to your knowledge, or by common fame and report, any who have committed Adultery, Fornication, or Incest: or any Whores, Harbourners or Receivers of such persons, or probably suspected thereof, which have not bene publicly punished to your knowledge? If yea, then tell whom: And whether are there any which are by common fame and report reputed, and taken to be common Drunkards, Blaphemers of Gods holy Name, common and usuall Swearers, filthy Speakers, Rapers, Bowers of discord

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among their Neighboures, or speakers against Spinners, marriages, or other contrarie to the Statute made in the tenth and thirtieth yere of King Henry the eighth, Symoniacall persons, Fighters, Bawlers, or quarrellers in the Church or Church-yard: you shall not faile to present their names.

30 Whether haue any in your Parish receiued, or harboured any woman begotten with childe out of wedlocke, and suffered them againe to depart without penance first inflicted vpon them by the Ordinary: you shall truly present as well the party harbouring, as harboured, and who is suspected to haue committed Incontinency with her.

31 Whether any person or persons, suspected or detected heretofore of Incontinency, and therefore departing out of your parish for a season, is now returned againe: or in what place else to be as the now abiding to your knowledge, or as you haue heard: you shall not faile to present the truth in that behalfe.

32 Whether there be any person or persons Ecclesiasticall or Temporal within your parish, or elsewhere within the peculiar, that haue retained and kept in their custody, or that read, sell, utter, disperse, carry or deliuer to others, any English or Latine Books, or Liuels, set forth or printed, either on this side or beyond the Seas, by Papists or Writers against the Kings Supremacy in causes Ecclesiasticall, or tending to Popery, Puritanisms, or any other sect, error, or heresie against true Religion, and Catholike doctrine, now published or possessed in this Church, or the government, or discipline of the Church of England, now within this Realme receiued and established by common authority, that you know, or haue heard of, what their names and surnames are:

33 Whether there be any in your parish, who are knowne or suspected to concele, or keepe hidden in their houses any Masse-books, Portefolles, Breviaries, or other Bookes of Popery or Superstition, or any Challes, Copes, Vestments, Albes, or other Ornaments of Superstition, uncanceled or undesaced, which is to be coniectured that they doe keepe for a day, as they call it?

34 Whether any of your Parishioners, hauing a Preacher to their Parson Vicar, or Curate, doe absent themselves from his Sermons, and resort to another place to heare other Preachers:

35 Whether there be any Inne-keepers, Ale-wiues, Victuallers, or Tiplers, that suffer, or doe admit any person, or persons into their houses, to eat, drinke, or play at Dice, Cards, Tables, Botles, or such like Games, at the time of common Prayer or Sermon, on Sundays,

Sundayes, or Holidayes: or any Butchers or other, that commonly be to sell meat or other things in the time of common Prayer, preaching, or reading of Homilies: and whether in any Fair, or common Markets falling upon Sundayes, there be the selling of any wares before Morning Prayer be done? And whether any Markets or selling of wares be used or suffered in any Church-yards on the Sabbath day, by common Packe-men and Pedlers going about, or any Butchers?

36 Whether your Minister or Churchwardens, or any of the Parish, without the consent or privity of the Ordinary, have caused any to doe penance, or to be punished either openly or otherwise, by any Weekly-mettings, or have taken money for any crimes punishable by the Ecclesiasticall Lawes onely, and what be the names of the parties that have bene so punished, and in what manner?

37 Whether there be any in your parish, who will come to heare the Sermon, but will not come to the publike prayer appointed by the Booke of common prayer, making a schisme or division (as it were) betwene the use of publike Prayer and preaching? And whether there be any who being present at publike Prayer, doe not devoutly and humbly kneele upon their knees, at such times as by the Booke of Common prayer they are appointed: to wit, when they make a generall confession of their finnes: when all Prayers and Collects are read; in the time of the Litanie: when the ten Commandements are read, and at the receiving of the holy Communion, &c. And what be their names that have at any time shewed themselves undutifull and irreuerent in that behalfe?

38 Whether there be any married women, or others within your parish, which after childbirth refuse, contemne, or neglect to come to the Church to give God thanks for their safe deliuey, & to haue the prayers publike appointed in that behalfe by the Booke of common prayers: And whether are they apparelled with a faire white kalle of linnen cloth, and accompanied with some of the honest Wives of their parish, according to the ancient custome of our Church of England: and whether any Minister doe thinke at such fantastickall women which refuse so to doe?

39 Whether any within your Parish, doe resort into Barns, Fields, Woods, private houses, or to any ordinary expositions of Scriptures, or conferences together, or that be drablers or persuaders of other to any such schismaticall Conuenticle?

40 Whether is there any in your parish bating indifferently and lust.

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Is tared to the repaite of poore Church, or Churchyard fences, after due demand thereof, that doth neglect or refuse to pay the same: If yea, then you are to present them, setting downe the full summe to which he or they were rated.

40 Whether any doe keepe their Children unbaptized longer then is convenient, whiles that it be for the sickness of the child, or other urgent occasion? And whether any doe carry their child or children, from the parish they are bozne in, to other parishes to be baptized, and so refuse their owne parish, and to what other parish: Or doe bring strange Children into their owne houses to baptize their Children privately, according to their owne fantasies.

41 Whether doe you know, or have heard of any within your parish, that hath presumed to intermeddle with the goods and chattels of any dead person, nat having authority from the Ordinary, either by appointing the Sale of the deceased, or by procuring of Letters of administration?

42 Item (setting downe the full summe of the Communion as within your parish) you shall present every one who hath bene defecine at this Feast of Easter last past, in receiving the holy Communion, by reason of some contempt, or any other pretence and excuse.

43 Whether doe you know of any other matter of Ecclesiasticall cognizance within the presentment, in your judgement: heretofore in these Articles not expressed, and which is to be reforme in Ecclesiasticall censure? If you doe, you shall likewise present the same by Decretes of your Wardens.

45 Whether doe your Parishioners observe and keepe haly the Holy and Festiual dayes, which by the Lawes and Statutes of this Land are commaunded to be kept holy, and namely, these Festiual daies following, viz. The Birth day of our Lord God, the Feast of the Purification, and the Annunciation of St. Mary the Virgin, the Feast of the Ascension of our Lord God, the Pasture of S. Iohn Baptiste, and the Feast of all Saints?

46 Whether the fifth day of November be kept holy, and Thanksgiving be made to God for the States happy deliuerance, according to the Ordinance in that behalte?

47 Whether are there any in poore parish which were married by the license of any Bishop other then by the license of the Lord Archbishop of Canterbury; and who (at the time of such marriage) did live within any of the peculiars of Canterbury: If yea, then you are to present their names, the time when, and the place where they were so married.



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ried. If you know of any other default or crime by Ecclesiasticall Co-  
nsequences you are to present the same by vertue of your offices.

48. **Item,** you the Churchwardens are of the charge of your parish;  
to provide a convenient large Sheet and a white Wand to be had, and  
kept within your Church or Chappell, to be used at such times as Offen-  
ders are censured for their grievous and notorious crimes.

**Administration of the Sacraments**  
First, for that in great parishes, where divers doe come in great mul-  
titudes, to receive the Communion, whereof some doe stand excom-  
municate. To avoid this inconvenience in every parish, the Minister  
and Churchwardens shall keepe a Booke of all excommunications  
brought unto them; and from what Court, and of the day, month, and  
year, it was received; and of the parties names so excommunicated,  
and for what cause, and of the day, month, and year of the Denunciation,  
and likewise of the Absolution, in the end that all persons may be  
brought to conformity, and none admitted to be partakers of Communion  
they offer the Sacraments, who doe stand excommunicate, when  
they offer the same ready to receive the same.

Wherby the time of Divine Service and Sermons, all persons be-  
have themselves reverently and attentively; and that all men doe sit and  
continue uncovered, with their Hats on, the whole time of Divine  
Service and Sermons.

That from time to time diligently be made what children are  
borne in every parish, and where, when, and by whom every child is  
baptized. And if such of necessity any child or children be found to be  
baptized privately in any house, that upon due Certificate thereof, the  
same shall be published in their owne parish Church, where the Child  
or Children were borne, the next Sunday after notice thereof is taken,  
that upon such necessity the said Child or Children were so baptized,  
and that rightly, that the Parish may take notice thereof.

At the delivery of your two generall Bills of Presentment, you are  
in each Bill, at the end thereof, to set downe the names of all such as  
have bene buried at any time since the byrting in of the last generall  
Bill of the old Churchwardens unto the day of giving in your first ge-  
nerall Bill, and so from the same time unto the time of exhibiting your  
last generall Bill, being men, maids, or widowes; and likewise you  
are at the same time, and after the same manner to set downe the  
names of all such as have bene married in or without your parish or

Chap.

Transf.

475.

# Articles.

Chapelry by baird sheweth, or otherwise; and it by bonds, that to be  
 the same to be presented in the church, and it by bonds, that to be  
 in the church, and it by bonds, that to be in the church, and it by bonds,  
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 in the church, and it by bonds, that to be in the church, and it by bonds,

The Minister of every parish may and ought to looke in present-  
 ment with the Churchwardens and schoolmen, and if they will not pre-  
 sent, the Minister may and ought himselfe present the faults and crimes  
 thereof, and there must be severall presentments made to every gene-  
 rall Article, and the Minister, Churchwardens, and schoolmen,  
 are to meet and conferre about the said presentments, and answering  
 of every of the aforesaid Articles.

You are charged to specifye the fault or crime, proper name, and de-  
 scende, trade or addition, and place of dwelling of every person presen-  
 ted, and the old Churchwardens are to appere at the Visitation, both  
 by at least one of them, to make their Bill of presentment before the  
 new Churchwardens are sworn.

And also the new Churchwardens are to bring in, by send by the Ap-  
 parator, an answer to their Books of Articles ten dayes before Mid-  
 summer next after they are sworn. And likewise they are to bring in  
 by the Apparator another Bill of presentment ten dayes be-  
 fore Christmas next following, or else they are to appere personally  
 in Newington Church in Surrey, the next Court day respectively hap-  
 pening at or the said appointed dayes, to shew the cause of their default  
 therein: Insinuating further, that at any other time they may present  
 as they find occasion, and send the same in by the Officer of the Court  
 to the time being.

Instru